

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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CHURCH MISSIONARY SOCIETY.

Eighteenth Report.

(Concluded from p. 622.)

WEST AFRICA MISSION.

The Statements respecting this Mission are given under the heads of *Sierra Leone*, the *Christian Institution*, *Regent's Town*, *Wilberforce Town*, *Gloucester Town*, *Kissey Town*, *Canoffee*, *Gambier*, *Yongroo Pomoh*, and *Gorree*.

Earl Bathurst having directed copies of certain official documents, respecting the liberated Negroes and schools at Sierra Leone, to be forwarded to the Society, the Committee learned from them, that, in the Colonial schools for settlers' children, at Free-town, there were, at the date of the said documents (March 30, 1817), 575 children, instructed on the Royal British system: and in the country schools, 789 children taught on the National system, by persons sent out by this society.

It appeared from the said documents, that, beside the Parish of St. George, embracing Free town and its immediate vicinity, the colony had at that time, seven other parishes already formed.

There were then 5130 liberated Negroes, chiefly assembled in these parishes; which number has been since greatly augmented. Superintendents were appointed over these Negroes.

Of the Christian Institution, and of an examination of the children, which took place there, before the Governor, on the 6th of January last, the *Sierra Leone Gazette* thus speaks:—

"The Christian Institution—the only one of the kind in Africa—will ever remain an undeniable evidence of the anxiety of the Society to promote, to the utmost of its power, the civilization of Africa. It must and ever will command the gratitude of every well-wisher to the African race.

"The boys and girls went through

their different exercises in a manner creditable to themselves and their teachers. The examination took place in the Church erected by the Society on Leicester Mountain. The site commands a most extensive view of the town, harbour, and sea. It will stand as a LAND MARK OF CHRISTIANITY. The sailor, on seeing its spire from afar, will return praise to his God, and bless his country for having thus afforded an asylum to the oppressed African. The view of a Church on British ground in Africa, proclaims the liberty of the subject. Where true Christianity reigns, Slavery is banished!"

Of Regent's Town, the scene of his labours, Mr. Johnson gives a striking description:—

Our place is become (he says) a most romantic spot. It is surrounded by high mountains, one rising its head above another, and all covered with trees and bushes continually green. Streams descend in different directions, from the various cliffs, with immense rapidity; and form, when united, a large brook, which runs through the middle of the town. On the banks is a meadow for the cattle belonging to our people, which is always green.

"Our house, the church, and the school-houses for the boys and girls, stand together, in a large inclosure, on one hill. The remainder of the hill contains about twelve acres; and has been brought with the help of the children, into a state of cultivation.

"From every part of my house I can see the whole town. Around the town are the people's farms. From these farms, no less than eight mountains rear their heads, and form a chain around us."

An examination of the schools was held, on the last day of the year, before the Governor and other gentlemen. The *Sierra Leone Gazette*, of January 10th, states:—

"The appearance of the whole of the scholars, male and female, was equally creditable to their teachers and to themselves. The sight of a well-regulated school has ever been interesting to a feeling heart. We own that, to us, this was most peculiarly so. We had seen but a short, very short period before, those beings now so cleanly clad, and so decent in their appearance, brought to this colony naked, without any idea of the true God—yoked together as the brute beasts employed by man for the labour of the field—and we thanked God for the change.

"In reading, the adults have made considerable progress since the last examination: the boys and girls have kept pace with them. The examination was very properly concluded by singing (the boys and girls in chorus) of hymns in praise to our Redeemer. The singing was executed with taste and good voices. Well might they, and well might we, sing praise to the Lord! Hallelujah!

"Here we might expatiate with delight on such a scene, and in such a place. Three years are scarcely elapsed, and a wilderness is changed into a Christian and romantic spot, inhabited by upward of *thirteen hundred loyal British subjects*.

The details which follow will animate the friends of Africa to persevere in their exertions.

The Society will hear, with great pleasure, that the liberated Negroes, those in particular under Mr. Johnson's Ministry, at Regent's Town, are uniting in meetings for prayer, that their countrymen may be brought to the knowledge of the Saviour.

Thursday, December 4, 1817, (Mr. Johnson writes,) at family prayer, in the morning, I told the people I intended to go to Leicester Mountain in the evening, where all the Missionaries purposed to meet to pray for the spread of the Gospel; and if any were desirous to go with me, I should be ready at four o'clock in the afternoon, but none should go unless they were dressed clean.

Accordingly, I went at four o'clock P. M. on the Hill, in the road to Leicester Mountain, when a large company followed, all clean dressed. I arranged them, the women and girls in front, and the men and boys behind, which formed a long line; and thus we marched to Leicester Mountain. Mr. Horton counted them, and told me that I had *three hundred and twenty one people with me*."

The Chaplain, Mr. Garnon, was waiting on Leicester Mountain for the assembling of his friends.

"The Christian Institution (he writes) stands, like Zion of old, surrounded with hills, encircled with praise.—The memorable day, the first Tuesday of November arrived. Our Institution was to meet together, and to allow a few of the elder boys and girls to join us, that we might shew them the necessity of praying for the Society by which they had been instructed and provided for: but what was to be done with the little lambs we scarcely knew; for we were assured, that, as soon as they heard the voice of prayer and praise, they would surely come, and want admittance.

"While we were thus planning, who should make their appearance but Brother Johnson and upwards of 300 of his goodly flock; and he at their head, like a good shepherd, leading them! The women came first, by pairs; and next, the men. The singular and interesting appearance which so many couples made, with their clean white clothes and black faces, together with the grand and beautiful scenery through which they had to pass, was such, that my pen can never do justice to it. The pen of a ready writer, and the pencil of an able artist, might, perhaps, convey to you something of the delightful and solemn appearance which this occasion afforded. When I first beheld them from the Christian Institution, it was almost too much for my feelings. I longed for a place, where I could pour out my soul in gratitude to our Heavenly Father, for having so far blessed us;

and when I compared this time with the same period in the last year, I could not but exclaim, *What hath God wrought!*

"We then proceeded to arrange them in the Church; but we found that we had got many more than we could possibly seat. We therefore made temporary benches.

"When all were seated, I could then say, as our friend Mr. Bickersteth did when here, that this was the largest Congregation I had ever seen in Africa. There could not be less than 600, perhaps 700; and the whole behaved with the greatest order. I had but one wish; and that was, that the Committee might, if possible, be all seated in one of the end piazzas, to witness this delightful meeting, and have the gratification of beholding some reward of their labours for benighted Africa.

"It was a pleasing sight, indeed," says Mr. Johnson, "to behold the Church—that large building, almost full: and more pleasing for me to experience the presence of the Lord; which I believe was the case with many of us, that day.

"After service, I arranged all my people again, the men and boys in front, the women and girls behind, and my wife behind them on horseback: and thus we marched through the mountains, the men and boys singing—

'Come, ye sinners, poor and wretched,' &c.
And the women and girls,

'How beauteous are their feet,
Who stand on Zion's Hill;
Who bring Salvation on their tongues,
And words of Peace reveal!

"It was about eight o'clock, and dark," Mr. Garnon adds. "They carried flambeaus, therefore, and lamps, through the woods, to light them home. They sang hymns as they passed along. We could hear them for above a mile."

But the zeal of these worthy men has led them to form a Missionary Association among themselves, to promote that cause which has been made a blessing to them.

Mr. Johnson writes—

Saturday, Nov. 29, 1817.—At the evening prayer meeting, I read a letter to the people, which I had received from Mr. Pratt; and, from the Missionary Register for September, I read and explained to them the anecdote of a poor woman, related in 407th page. When I had done, four of my communicants addressed the meeting in behalf of the missionary cause, and requested me to set apart one evening in the following week to form a Missionary society.

"Wednesday, Dec. 3d, being the appointed evening to form a missionary society, the Church was full at seven o'clock. Previous to the meeting, we had one for prayer, as usual, being Wednesday.

"After this meeting, I addressed the people; explained to them the Heathen misery, and referred to their former state—urged the necessity of sending out missionaries, and of supporting them; and concluded with encouraging their exertions, by our Lord's acceptance of the poor widow's mites, Mark xii. 42—44.

"After this, no less than seventeen communicants came forward, and addressed the meeting. Some spoke much to the purpose, though in broken English. It would have greatly animated our Christian friends in England.

"One of them, W. T., exhorted to prayer, that it might please God to send some of them to their country people, to carry the good news of a Saviour to them. He then came forward and said, 'I will give half-a-crown.' I told him that what he might give was to be every month. He replied, 'I know, sir! I will give it every month.' Several followed his example. A motion was then made, that those who desired to be members were to give not less than two pence a month: 107 had their names put down as subscribers. After which, several of the school boys and girls came forward, and gave their pence and half-pence. I asked one boy, who requested me to take a penny, where he got money. He replied, 'Me got three

coppers (three half-pence) long time. Me beg you, Massa, take two, and me keep one.' I told him he had better keep his coppers, which he had kept so long; but he refused, and urged me to take the two coppers. *Bless the Lord O my soul, and forget not all his benefits!*

"Oh, what have I enjoyed this night! What, indeed, hath God wrought!"

One of these Christian Negroes is beginning to search out his ignorant countrymen, and to make known to them the salvation which he has himself found.

"Monday, Jan. 15, 1818.—I was told," Mr. Johnson says, "that W. D. had taken his Testament, and had gone toward Cockle Bay, where many of his country people reside. I suppose he has gone to speak to them of the Saviour."

"Wednesday, 17th.—W. D. returned this evening, and told me that he had been to his country people, and that he had felt a great desire to go to them a long time. He had collected them together, at several places; as they live dispersed, in their respective farms. He urged them to attend Mr. Cates at Wilberforce Town, and told them of their danger as sinners. Some replied that they could not understand English, and could not therefore pray to God. He told them, that God knew their hearts, their thoughts, and their language; and that he would hear their prayers in their own language. They said that they had never heard that before: they thought that they must pray in English to God. They promised that they would go to Wilberforce Town on Sundays; and also confessed that what he had said was very true."

Who does not see, in this happy state of things in the mountains of Sierra Leone, the shooting forth of that Tree which shall be for the healing of the African nations!—the rudiments and first principles of that system of action, which shall bless the injured shore with the Gospel!

A Sunday spent at Regent's Town,

in the midst of 1300 or 1400 Negroes, liberated within but a short period from the holds of Slave vessels, could scarcely be expected to supply the following description.

"Sunday, Nov. 23, 1817.—About 9 o'clock, all the front seats in the Church were occupied. Divine service began at half past ten

"Captain Welsh, of the Brig Pyrenees, came to visit us, having been an old acquaintance in London. The Church was so full when the bell rang the first time, that we could not get in at the two side-doors. Some were sitting outside, on boards. With difficulty we entered through the Tower. I married two couple, having scarcely any room to stand. My text was John v. 6.—*Wilt thou be made whole?*

"Captain Welsh was much delighted. He said, after Service, 'I have seen to-day what I never saw before. Oh,' he continued, 'what would our friends in London give for such a sight!'—Turning to me, he said, 'God has blessed your labours beyond description. I have heard of your success, but I could not have believed that it was so great.' I answered, 'May God have all the praise and glory!'"

A particular instance of the effect of the Christian ministry in this place, is truly affecting.

"Thursday, Jan. 15th, 1818.—Last night," Mr. Johnson writes, "or rather this morning, I heard a man praying at some distance. I got up, and went into the piazza; but could only understand a few words. After he had concluded, I heard several join in singing,

'To Father, Son, and Holy Ghost, &c.—and then a boy, as I judged by the voice, began to pray, whom I could understand very distinctly. His words were very blessed—'Lord Jesus! my heart bad too much. Me want to love you—me want to serve you—but my bad heart will not let me. O Lord Jesus! me can't make me good. Take away this bad heart! O Lord Jesus, give me a new heart! O Lord Jesus! me sin every day—pardon my sin!'

O Lord Jesus, let me sin no more!" Thus he continued for ten or twelve minutes. After him, another boy prayed, whom I could not understand; only I heard him make mention of the name of Jesus. Another verse was sung, and then a man concluded.

"The night was delightful. The moon shone very bright. I cannot express what I felt. I went to bed again, but could not sleep; starting every now and then, thinking I heard the same prayer again.

"This morning, I enquired of some of the Communicants, who live that way in the woods, but I could not find who they were.

"Oh may the Lord carry on the work of Grace, which I believe He has begun among both young and old!"

But, at Regent's Town, as in every other place where true religion prevails, it reforms the manners and changes the very face of society.

BRITISH AND FOREIGN BIBLE SOCIETY.

EXTRACTS OF CORRESPONDENCE.

From the Seventh Report of the Liverpool Auxiliary Bible Society, and the Ladies' Association connected therewith.

EVENTS have occurred, since the publication of the last Report, which promise opportunities of usefulness where it is our first duty to seek them—among the poor of our own immediate neighbourhood, who may have been hitherto unblest with the possession of the Holy Scriptures. A distribution of the Sacred Volume has now commenced among them, so extensively undertaken, and so earnestly pursued, that it seems no longer too bold an anticipation to look onwards toward that period, when few individuals, in the extensive population of this town, shall remain in the darkness of ignorance, or the maze of error. The last Report announced the formation of a Ladies' Society, for the express purpose of distributing the Scriptures in Liverpool and its neighbourhood. Novel as the undertaking was, many difficulties must necessarily have retarded the Ladies in their progress; difficulties, which only a conviction of the importance of success could enable them to combat, and the wisdom of experience assist them to overcome. It will, however, be gratifying to learn that, during the first nine months from the formation of the Ladies' Society, their zealous exertions had produced the sum of 394l. 10s., and enabled them to distribute a corresponding number of Bibles and Testaments, chiefly among the families of the poor, at reduced prices; and, in several instances, where great

poverty was united with manifest desire to possess the Scriptures, they were given, like the salvation of Him of whom they testify, without money and without price.

At the close of the last year, the Ladies' Society was re-modeled and extended, by the kind assistance of Charles Stokes Dudley, Esq. Ten Associations were formed for Liverpool and the neighbourhood; the town was divided into small districts, and a minute inquiry instituted into the alledged want of the Scriptures among the poor. The result was mournful and melancholy beyond anticipation, with respect to the general dearth of the word of God; but the visitors were cheered and animated by the eager desire expressed by the poor to obtain the Bible; a desire which may eventually, make it the hallowed source of their best comforts on earth, and the cause of their unceasing gratulations in heaven. The success which has already attended the efforts of Female Associations to interest the poor in the value of the Scriptures, is truly gratifying; and it is a feature of no small importance, that the plan of providing them with the Bible, in return for small weekly contributions, may be, eventually, expected to produce a disposition to lay up in store a part of their earnings, for the supply of those things which minister to present comfort, and for the promotion of those moral habits which a sense of independence tends to awaken. "The institution of a Bible Society," says a valuable writer, "brings up the economy of the poor to a higher pitch; and the objections made against it, on the ground of sympathy, are easily answered. You take from the poor. No; they give. You take beyond their ability. Of this, they are the best judges. You abridge their comforts. No; there is a comfort in the act of lending a hand to a noble enterprise; there is a comfort in the exercise of charity; there is a comfort in rendering a service to a friend, and when that friend is the Saviour and that service the circulation of the message he left behind him, it is a comfort which many of the poor are ambitious to share in. Leave them to judge of their comfort; and if, in point of fact, they do give their penny a week to a Bible Society, it just speaks them to have more comfort in this way of spending it than in any other which occurs to them."

The distribution of copies of the Sacred Volume, from March, 1817, to the close of the year, was 1185 Bibles, 1490 Testaments; together, 2675. The total number issued since the formation of the Society is 21,165. In such a diffusion of the word of God, your Committee may surely be allowed to rejoice and hope. "When we consider, that by one copy of the law, Josiah, king of Judah, was led to seek God; to remove the abominations of idolatry; to repair the ruins of the house of God, and to keep such a passover as had not been observed since the days of David; when we remember, that, from the few copies

* Dr. Chalmers, "On the Influence of Bible Societies on the Temporal Necessities of the Poor."

which survived the fiery edict of Diocletian, have sprung the countless numbers "which are now diffused among all people, nations, and languages, carrying the message of salvation wherever there are eyes to read, and hearts to feel it; when these cheering recollections suggest themselves to the mind, we are surely warranted in considering the progress of the Bible Society as the pledge and promise of divine truth to prosper the spread of the Gospel, and as a foundation of hope, that, where God sends his word, he will send his blessing, that the practical effects of the Bible may be, in some degree, commensurate with its circulation; until the language of every heart shall own its power, and say, with the joy of Simeon, when he held the long-expected Messiah in his arms, "Mine eyes have seen thy salvation!"

From the Baptist Magazine.

BAPTIST MISSION.

Extracts from a letter from Mr. Sutton, to a Friend in England.—Serampore, April 6, 1818.

Our voyage hither was, on the whole, pretty favourable; we had not much rough weather, though we experienced several severe squalls. The last week but one, before we landed, was by far the most tedious and dangerous. We were, for a whole week, driving about on the sands, at the head of the Bay of Bengal, and knew not where we were. That we were near some land was evident; for the water was very muddy, (a thing we had not seen before, since we left our native country,) and we could sometimes find the bottom at seven fathoms. Our hearts at times sunk within us; we feared that, perhaps, at last, a watery grave would be our portion; but in the midst of all, we found our consolation in God; we stayed ourselves upon him who holds the winds in his fists, and measures the waters in the hollow of his hand. Oh, what a solace is religion in the hour of distress! How does it hush to silence the ruffled feelings

* See the last Report of Naval and Military Bible Society.

of the breast, when all around is confusion and dismay! At last, by the good hand of our God, we were led into our right track, and arrived at Calcutta on the morning of the 20th ult. No poor bird, which has broken from its cage, could rejoice and flutter its wings with greater pleasure, when it found itself free in open space, than I did, to find myself once more on *terra firma*, after three-and-twenty weeks confinement within a number of planks. On our landing, we first went to Dr. Carey's in Lall Bazaar, but he was at Serampore; from thence to the younger brethren's house, where we remained till Tuesday the 24th. I am pleased to say, that the cause of God is going on here, and the missionaries are doing much good. Eustace, Carey and Yates, are preaching very frequently among the natives in Calcutta; and at Serampore all is bustle and business. I sat down at the ordinance here last evening, when there were upwards of fifty who partook of it, more than thirty of whom were natives. I have had much conversation with the brethren, respecting my future station, and I suppose it will be at Cuttack, in Orissa; in expectation of which I have begun to learn that language. This is a new station; we had a station at Balasore, in Orisa, but Mr. Peters, who resided there, is returned to Calcutta. It will, no doubt, be an arduous post; but a missionary ought to find an arduous post every where. I would not wish to be in any other land but India, though my ideas of its opulence and civilization were greatly overrated. The darkness is great, Satan is triumphing, and there must be strong and united exertions to pull down his strong holds. You

can form no correct idea of the wretchedness of the inhabitants of this vast continent, without seeing them. Mr. Adam is going off very soon to Suart. Wherever we are situated, it will be the constant desire of our minds, to be at as little expense to the Society as possible; for when the money is collected for the cause of God, he who wantonly spends one shilling of it in an extravagant manner, is highly criminal. I hope you are all going on comfortably, and that vital religion flourishes in your souls. Without spirituality of mind, what are we fit for in the church of God.

LIVERPOOL RELIGIOUS TRACT SOCIETY.

EXTRACTS FROM THE FOURTH REPORT.

In the last Report of your Society some subjects were specified as those on which Tracts were particularly needed, and the Committee threw out some hints as to the kind of Tracts which appeared to them to be most desirable, most calculated to arrest the attention, and interest the heart, and so, under the blessing of God, to be eminently useful.

Your Committee take the liberty to remark, that a style of composition suitable for a Tract is very different from that of a sermon or an essay. A plain, simple narrative, embracing some striking incident that illustrates the great and momentous truths of the Bible, applied with appropriate reasonings and reflections, and exhortations and warning, to the heart of the reader, is most likely, under the influence of the Holy Spirit, to awaken the attention of the careless or the indolent, and touch the conscience of the hardened and profane. Next to this, perhaps, is

the well conducted dialogue, or the chain of spirited and pointed apothegms. These, at any rate, will frequently be read, and in some instances, again and again, where the mere didactic composition, however excellent, excites but little interest, soon fatigues, and is quickly laid aside.

Your Committee regret to state that during the past year, the Gentlemen's Association has discontinued its labours: not that they had seen any thing to induce them to alter their opinion of the excellence of this mode of doing good; or that their zeal in the cause and concern for its prosperity had suffered any diminution of their ardour, but simply for want of collectors and distributors to carry on the business of the Association.

The Ladies Association, however, your Committee are happy to report, are still alive and active, and have distributed 14861 Tracts, through various important channels, in the course of the year.

Your Committee rely with a confidence, increased with every year's experience, in the ardour and perseverance of the female character—an ardour which seems to kiddle afresh by every effort to damp it; and a perseverance that steadily pursues its object in the midst of resistance and difficulty. The honourable place which the ladies of Liverpool have obtained in the ranks of the British and Foreign Bible Society, while it has excited the admiration of the Christian world, must also secure the respect and esteem of the community thus blessed and honoured by their labours. That high station your Committee kindly hope they will never relinquish, assured that while they occupy it, the cause of the Tract Society in Liverpool,

will never want for efficient agents and successful advocates, though not a single individual of the other sex should continue his exertions or his patronage. There is, in this mode of doing good, something peculiarly adapted to the modesty and diffidence of the female character; and here, by the distribution of Religious tracts, the hand may furnish information and instruction, warning and reproof, exhortation and entreaty, which the benevolent spirit is panting to impart, but the trembling lips have not forbidden to utter; and of a Tract given, as well as of a word spoken in season, it may be said, "How good it is."

Notwithstanding the discouraging circumstance just alluded to, your Committee are happy in being able to report an increase of upwards of 60,000 in the circulation of the last year, above that of any one preceding. The whole amount distributed by your Society through the various channels is 235,655, to which may be added 109,976, sold at the Depository, making a total of 345,531 since August, 1817.

The overture made by your Committee in the last Report, to exchange publications and intelligence with other Societies formed for a similar purpose, has been cordially accepted by various kindred institutions in England, Scotland, and America. Nor can your committee refer to the United States—that country peopled from our own, that land of our brethren, the children of the same family, with the same laws and languages, and the same religious institutions and lively oracles, without a glow of unspeakable delight; for the holy fire that was kindled in the metropolis of Britain has been borne across the Atlantic to its distant

shores, and is now diffusing itself, with astonishing rapidity, over that mighty continent, animating the churches there to a vigour and a speed in this race of Christian benevolence and love, which may well excite our apprehension, and that apprehension quicken our footsteps, lest they pass us on the road and leave us far behind.

From the friendly correspondence thus alluded to, many important consequences have resulted. We have thus learned that the method of diffusing scriptural truth by such easy and simple means is universally appreciated—that we were not wrong in the estimate which we had formed of the energies and zeal of the female character in their application to the business of such institutions; for the transatlantic females are exhibiting to America, in their activity in the cause of mercy, the same lovely spectacle that Britain is privileged to behold;—while we have also the satisfaction to know that some of your publications are not confined to our own country, but are circulated to a great extent, and with every prospect of usefulness in distant regions of the globe.

For the Religious Intelligencer.

CIRCULAR ADDRESS TO FEMALES.

From the Female Society of Boston and its vicinity, auxiliary to the American Education Society.

At a period like the present, when the Christian world has aroused from the slumber of ages, and from almost every portion of Christendom the simultaneous cry is heard "Lord what wilt thou have us to do?" it becomes the imperative duty of all the friends of the Redeemer, with their utmost energy, and with unshaken perseverance, to promote the advancement of his cause throughout the earth.

We believe in the ultimate fulfilment of the prophecies; and we pray thy kingdom come, but in what manner shall this kingdom come, and how are we to expect the fulfilment of events so certainly predicted? The age of miracles is past. Surely then it can only be through the instrumentality of man.

Christians are, at length, beginning not merely to *acknowledge* but to *feel* the truth of this, and to prove they do so by their *correspondent actions*. Success has filled their hearts with courage, and nerved their arm with vigor; so that what would once have been considered as a gigantic effort, is now regarded only as the imbecile exertions of an infant. But a far greater accumulation of strength, and mightier exertions than any which have hitherto been made are required to produce effects so stupendous as those which prophecy authorizes us to expect. The followers of Jesus are called upon to come forward, and to seek, with concentrated energy, the renovation of a world. The season when inaction was considered merely as a venial fault has passed away, and all, without distinction of rank, or sex, or age, are required to consecrate, to this great object, their time, their wealth, their influence, and their talents of every kind.

But it has been said that the co-operation of *females* is not demanded here; for *them* is marked out a *more retired path*; they are to exercise the *gentler, unobtrusive* virtues; to shine as *mothers, sisters, wives*, and by their *milder* radiance, illumine the more contracted sphere in which Providence has placed them. If by co-operation is intended any share of the superintendence and management of the great designs which mark the present day, the assertion is undoubtedly correct; but are there no other ways in which we may be useful? No co-operation but that which involves a departure from the path marked out by Heaven? Must the milder lustre of the female character be lost in our endeavours to diffuse,

extensively, the *benign and gentle* spirit of the gospel? Ah, no, exertions such as these promote the growth of those very virtues which are considered as our brightest ornaments. Who shall debar us from assisting in our *humble measure* to bless a world? May we not cast into the sacred treasure a portion of that wealth with which our God has favored us? Does he not indeed require it? And are not even the widow's mite and a portion of the hard earnings of pious industry acceptable? We are equally partakers of the blessings of salvation; equally great, therefore, are our obligations to the Saviour. That Saviour, too, when upon earth, received the kind offices of women with affectionate condescension; and although he is now so infinitely exalted, yet, we are persuaded, he will still regard, with complacency, our sincere attempts to serve him. Why then should a fastidious delicacy deter us from exertion? Why are we so influenced by the opinions of a world, the majority of which is hostile to the cause of the Redeemer? Let us manifest a decision of character worthy of that cause, and unmoved by censure, or by ridicule, endeavour, in every possible way, not really repugnant to female decorum, to communicate to our fellow creatures the blessings of religion. Among the many benevolent institutions by which the present day is signalized, those most confessedly hold an exalted rank which enable young men of piety and talents to prepare for the gospel ministry.—Next to the diffusion of the sacred scriptures, no object can be so important as the *preaching of the gospel*. But we regret to say that there are some who do not feel its value; some who even assert that it is possible to be sufficiently happy, and sufficiently virtuous too, without it. We would direct the attention of such persons to those places where first the primitive disciples laboured, and where Christian churches once were gathered, but where the light of Revela-

tion has, for many ages, been extinguished. How gloomy is the prospect ! How dark the moral wilderness ! And we would point them to those wider regions where idolatry has reigned without control. How long and black the catalogue of crimes ! But we need not look so far abroad to demonstrate the falsity of such assertions. If we only regard some portions of our own favored country, where the inhabitants are deprived of gospel privileges, we shall behold enough to grieve and to alarm us. But we will dwell no longer upon a subject which has often been discussed with so much eloquence by men of Christian and of philanthropic feelings. Should any, whom we now address, still question the importance of a preached gospel we would refer them to the pages of such men as these for further information. In an age enlightened as the present, and in a country, too, whose inhabitants are generally taught to prize the advantages of education, we are unwilling, even for a moment, to admit the supposition that you are not aware of the vast importance of a well educated ministry. To endeavour to prove what must be so apparent to every reflecting mind, would be a useless redundancy of words, a waste of time, an insult to your understandings. We fear, however, that you may not be sufficiently acquainted with our alarming deficiencies in this respect. We fear, also, that possibly you may not have formed a correct estimate of the situation of the heathen world, and lest this should be the case, we request your attention to the following statements.

* The whole population of the world is estimated at about 800,000,000. Of this great multitude, but 200,000,000 are considered, even nominally, Christians ; 100,000,000 are Catholics, 40,000,000 are of the Greek church, and the remaining 60-

000,000 are Protestants. The Catholic religion is to be abolished ; therefore, its adherents may be reckoned among the unconverted nations ; and a large proportion of the Greek church is at present in a state nearly as deplorable as that of the heathen. The remaining 600,000,000 are Jews, Mahometans and Pagans and for the conversion of these, according to the latest accounts, only 350 missionaries are laboring ; that is, but one to one million seven hundred thousand.

That it is the duty of Christians, generally, to diffuse the religion of the gospel wherever it is not, is now acknowledged by all who rightly understand the scriptures. This duty is not limited to any particular nation, or people, but is binding upon all who bear the name of Christians. That other countries are doing much, is surely a most unsatisfactory reason for our continuing inactive, (as some would have us do.) No Christian country can be found whose exertions are, in any degree, commensurate with their obligations. All need excitement, and all must labour with greater intenseness of energy than has ever yet been witnessed, ere we behold the full splendors of the millennial glory. If these remarks be true, we are, of course, obligated to contribute our full part towards the evangelization of the heathen world, and according to a fair division, not far from 100,000,000 fall to the share of this country, and for these 20,000 missionaries are immediately required. The United States contain 9,000,000 of inhabitants, and allowing one minister to every 1,000, there should be 9,000 clergymen ; but, from calculations recently made, it has been ascertained that, in reality, there are but 2,500 competent religious teachers of all denominations, leaving a deficiency of 6,500. "The states of Indiana, Mississippi, and Louisiana, with the territories of Alabama, Illinois, Michigan, and Missouri contain a population of about 350,000, and nearly the same number of square miles as the whole of Europe,

* These statements are designed for the information of those who have not had access to the recent publications in which many of these particulars are contained.

with the exception of the Russian empire. Yet in this vast region, which is becoming populous and wealthy with unexampled rapidity, we cannot ascertain, after much enquiry, that there are more than 17 competent and stated preachers of the gospel; that is, one to 20,000 souls;" and other parts of our country have been found whose situation is nearly as lamentable. When we further consider over how vast a territory we are scattered, and that in many parts of it (some portions of Kentucky for instance) 1,000 inhabitants occupy a space of a hundred miles, we must be convinced that the ratio of 1,000 souls to one minister is much too large — At least a third part of our population will require for many generations one minister to 500, in which case our deficiency at present, instead of 6,500 must be estimated at 8,666. But there is yet a darker side to this melancholy picture. The number of educated clergymen, when compared with the inhabitants at large, has been regularly and rapidly decreasing for a long series of years; so that while the population of our country, for the last 70 years, has increased more than *eightfold*, the number of ministers has doubled only *once*. If, during the ensuing 70 years, there should be a proportionable diminution of supply, and a proportionable increase of population, at the end of that period, there will be 72,000,000 of inhabitants, and but 3,000 educated ministers. When we reflect that ours is a new and very fertile country, and when, to our natural increase, we add the multitudes who are continually emigrating here, we may reasonably calculate upon the same augmentation of our inhabitants for at least a century to come. Our country will then contain 224,000,000, or 70 to one mile a population about as dense as the average of all Europe, and of these 209,000,000 will be destitute of religious teachers, should the ratio of supply continue to decrease in the same manner as it has done for the last 70 years; and that such will be

indeed the case, unless very energetic measures are taken to prevent it, we have every reason to conclude, when we are assured that the existing causes which have produced this sad degeneracy, are becoming every year, more powerful and more, extensive in their operations.*

And shall the community sleep on, unconscious of their danger? Shall we regard this affecting statement with cold indifference, or fold our hands in hopeless despondency? No! rather let us awake to *vigorous action*, and with unanimity and perseverance endeavour to remove this fast accumulating evil, and to prevent the rapid deterioration in morals and in civilization which will be its natural result. Were it impossible to provide a remedy we might well despair; but nothing more is requisite than a *willingness to use the means which God has placed within our power*. — Could we be induced to make some trifling sacrifices, the evil of which we complain, would cease to have existence. Hundreds of young men may be found every year, who would rejoice to consecrate themselves to the gospel ministry, did not their indigence prevent the necessary preparation. If every person in the U. States would only pay *one cent* a year to enable them to do it, the amount would be \$90,000 annually. The liberal donations of the wealthy, the lesser contributions of a second class, and the no less acceptable offerings of the industrious mechanic, and the laborer, would fill our land, and even fill the world with the heralds of salvation.

Under a deep impression of the extreme urgency of the case, and with the hope of ultimately obtaining the assistance of benevolent individuals throughout the United States, the American Education Society was organized. We hailed its formation as an event highly auspicious, and we

* For a more particular statement of the destitute situation of our country and of these alarming prospects we refer you to the *lustrous* report of the American Education Society.

have watched its progress with delight. We admire its catholicism; for its members, influenced by no sectarian views, no local prejudices, extend their assistance to young men, of competent talents, in every part of our country; simply requiring of them a heart glowing with love to the Redeemer, and with benevolent affections towards their fellow creatures; assured, that where these are found, all minor differences are unimportant. Accordingly their beneficiaries have been received from eleven different states, and from 5 denominations; and are pursuing their studies in 11 colleges, besides several academies and private schools. They have at present under their patronage 160 young men, many of whom are possessed of superior talents, and will probably, hereafter, become eminently useful. If the inhabitants of the United States would only contribute to their funds the one cent annually, which we have mentioned, instead of this number, they could be constantly educating 900. How practicable and how easy would it be to fill their treasury to overflowing, and then through their instrumentality how soon would the earth be vocal with the praises of our God, and its millions, from the rising to the setting sun, bow to his gracious sceptre.

Three years have now elapsed since the commencement of their operations, and although they have had abundant cause to be thankful for the success which has hitherto attended them, yet they have also struggled with many embarrassments. When their last report was given to the public, of the current fund, not one cent remained in the treasury, and yet at least 2,000 dollars were required to meet the expences of the ensuing quarter, while many young men were also anxiously waiting to be received on the list of beneficiaries.

It was from the knowledge of these circumstances and from the persuasion that the Directors earnestly desired the assistance of female auxili-

ary associations, that we have been induced to form our branch society, and it is with the hope of exciting you to follow our example, that we have thus addressed you.

With great satisfaction, we have witnessed, in this place, within a few weeks subsequent to the formation of our society, a similar association of gentlemen. Trusting that you may be induced to exert your influence with your husbands, brothers and other connexions in order to persuade them to follow so excellent an example, we mention it to you; and we flatter ourselves that through your instrumentality, they may be led to participate in such glorious exertions.

We plead the cause of 600,000,000 of our race to whom the advent of a Saviour never was proclaimed; and of millions too in our own land, (yes, of millions) deprived of gospel ordinances; multitudes of whom are most affectingly intreating us to send among them the messengers of God.

Shall we refuse to grant them our assistance, and yet profess ourselves the followers of him who has commanded that his gospel should be preached to every creature? Let us revolt at inconsistency so glaring; and determine to pursue, with an undeviating step, the path of duty. It is however not simply a *duty*, but it is also an *honor* and a *privilege* to be instrumental in extending the Redeemer's kingdom. We extol with rapture the exertions of a Howard, and well we may, and dear should be his name to every friend of human nature; but these exertions were principally confined to the amelioration of merely *temporal misery*; we urge you to the prevention of that which is *eternal*. He sought the *present comfort* of his fellow creatures; we would have you seek their *future blessedness*. So far as infinite duration exceeds the narrow bounds of time, and endless, unalloyed felicity the transient and imperfect happiness of human life, so far do exertions such as we would have you make ex-

ceed, in their results, the efforts of a Howard. But a mind of mightier powers than those which we possess is requisite to estimate the difference, and it would seem that even an archangel's intellect could scarcely grasp so vast a subject. If we shrink not from the path of duty, through our instrumentality the Sun of Righteousness will burst, with full effulgence, on many a benighted region, and the thick darkness in which for so many centuries they have been enveloped, will vanish at the brightness of his shining. Then will the wilderness and the solitary places re-echo with the songs of praise and thankfulness, and beautiful on the mountains will be the feet of those who publish glad tidings, who proclaim to listening multitudes the reign of the Redeemer.

How sweet the anticipation! What bosom does not swell with transport at the thought, and who would sit supine and listless in a day so big with interest, at a period which demands our *utmost efforts*, and when we are assured no efforts to advance the cause of Zion shall be fruitless? True there are powerful obstacles to impede our progress; but Omnipotence is on our side, and we must prove victorious.

Boston, Feb. 1, 1819.

N. B. Should any association of females be formed in consequence of this address, their correspondence with the Boston Society is requested.

REVIVALS OF RELIGION.

We lately gave a statement of the number of hopeful converts in the present Revival in Belchertown, (see p. 593.) The report was considerably exaggerated, but had obtained credit by being received from several sources at the same time. The account given in our last, from Rev. Mr. Porter, is doubtless correct. We intend to be more cautious in future, of publishing from vague report. There is, no doubt, a very distinguished work of grace going on in Hampshire county and its vicinity.

The following is an extract of a letter from a female friend, dated

Monson, Mass. Feb. 22, 1819.

There is a glorious work of grace going on before our eyes. Never have I witnessed such scenes before. I observed in your paper, a notice of the revivals in the adjoining towns: these revivals commenced and progressed all around us, while the church in this place seemed to be slumbering. At last they were brought to feel their situation, and began to pray, and an immediate answer to their prayers was sent. It is now about two months since the work commenced, and it has spread with amazing rapidity. I cannot tell the number that have been the subjects of it, but it spares neither age nor sex; from the child of eight to the grey-headed sinner of sixty or seventy years; some of the rich and the poor, the high and low, are brought in; the proud are humbled, the careless christless professor roused from his stupidity, and induced to cry mightily for mercy. A good number of the active young men have been called into the kingdom of Christ, and many of both sexes from the first families in the place. Our dear Pastor is much engaged, and spares not himself.—There is a meeting every day in the week in some part of the town, and often two in a day. They are crowded, solemn and silent, except when the sob of sorrow is heard bursting from the full heart, or the sigh of bitterness unconsciously escaping from the wounded bosom.

Christians I trust are still praying; and we do hope yet to see greater things than these. Pray for us.

Extract of a letter from a correspondent in Ohio.

Stupidity is prevalent in this region to an alarming degree. Almost all attempts at teaching moral truths, are counteracted by a set of barking preachers, who make it their business to misrepresent, and cry down other denominations. In several instances where there were promising appearances of a revival, the Holy Spirit has

been grieved away, by some sectarian dispute. After all, we have some encouraging things. The Sabbath is more attentively observed—Sabbath Schools increasing—common Schools more faithfully attended to—drunkenness and profanity gradually sinking into contempt.

The day is most ardently desired, when the essential doctrines of grace, and practical piety, shall constitute the whole of preaching; and family instruction in the knowledge of God, and the way of salvation, through the Redeemer, be as common as their daily bread.

SENECA INDIANS.

Letter from Mr. J. B. Hyde, to the Editor of the Religious Intelligencer, dated Seneca Village, Feb. 4th, 1819.

My dear Sir—On the 10th of January, Commissioners from the New-York Missionary Society, arrived at this place, to enquire into the state of the Seneca Mission. The result of their enquiry, was, to reinstate me as a Teacher. On their return, they engaged to relieve the public mind on my account.

But I should do great injustice to my feelings, and to my dear brethren in the Lord, whom God hath stirred up to help us with their prayers and their substance, should we refrain to express our grateful acknowledgments for the kind interest they have taken in our welfare, and the dear people with whom we live. Dear Christian brethren, we would not only acknowledge your kindness in hastening to relieve our necessities, but your kind and consoling letters and exhortations to faithfulness, we trust, are written on our hearts; the remembrance of which, the cold hand of death cannot efface, for it will sweeten our acquaintance in the world of bliss, if we should be found of that happy number who have washed their robes and made them white in the blood of the Lamb.

Christian Brethren, you have relieved our wants, you have strengthened our hands, and comforted our

hearts. May the consolations of the Holy Spirit be your reward—and may your hearts be made glad by seeing or hearing of this wilderness blossoming as the rose. We no longer need your charity: but you will not deny us an interest in your prayers. No, Brethren, you have become stockholders in the work. Though clogged with flesh and infirmity, the movement of our bodies are slow and tardy, we may never see each other in the flesh; but thanks be to God, we have such an alliance with Spirit, that we can think to the end of the world in a moment, and embrace in the tenderest affections, the most distant object, and help them by our prayers.

Since my last, the prospect has continued encouraging. The singing has progressed rapidly—as many as 40 are able to assist in this part of worship. Our numbers are increasing, and our place of worship has become too small to accommodate our singers. They proposed that we should meet in two other Villages once a week, to instruct them in the Word of God, and teach them to read and sing. But on account of the badness of the roads, and the Creek breaking up, we have not been able to visit one of these places, but once; and the most populous Village, three times. The two last times we were uncomfortably crowded, in the largest dwelling house that could be found. Old and young read, and most of them made an attempt to sing. They have charming voices. Toward the close of the meeting, while I was addressing them, a person fainted; a thing I had never before seen among the Indians. It alarmed me: knowing their superstitions, I feared it would be considered a frown on our meeting; but I soon learnt the person was a violent opposer, and had been making ridicule of our meeting until she fell down.

I wish I was able to give a more satisfactory account of the real state of the minds of this people, whether any of them know what it is to be born again. I have my hopes and fears. There is

an eagerness for instruction—a teachableness and tenderness of conscience, that is very encouraging.

A white woman who has no remembrance of her people, but the killing of her mother when she was taken, who has a family by an Indian, came to our meeting about two months since: she came in the morning at the time of reading. We feared we should embarrass her, by asking her to read; but contrary to our expectations, she said that she wanted to read very much—she learnt nine letters before she left us. Never was a more interesting spectacle in any congregation. Her whole soul seemed to be engaged in the exercises of the day. My subject was, the Prodigal Son, in which, I laboured to shew the ingratitude and infatuation of sinners, and the abounding mercy of God in Christ, to those that come to themselves and returned to him. This woman lives three miles from us, and has not always been able to attend with us on the Sabbath. She has learnt the hymns that I have published, and can read tolerably in the monosyllables.

Red-Jacket's first wife, a woman perhaps 60 years old, of infirm health, came to our meeting about the same time: she lives five miles from us—no inclemency of the weather or badness of the roads, have prevented her from meeting with us on the Sabbath. She has generally come on foot, and gets to meeting by nine o'clock. She appears somewhat discouraged about learning to read herself, but is anxious for her children and grand children. She has made some progress herself; she has learnt the Hymns and assists in singing.

Six-weeks ago, a dissipated young man, a relation of Peter, (one of the 5 young men that first joined us) while on a visit at his house—Peter in the presence of the young man, (without, as he says, any particular reference to him,) reasoned on temperance, righteousness and judgement to come. The young man soon left his house; three days after he returned to thank

Peter for his words of instruction, acknowledging his full conviction of the sin, folly and danger of his course, and his determination, God helping him, to turn from it: and if they could receive him into their meeting, he wished to spend the remainder of his days with them. Peter, astonished at the efficacy of his preaching, called together the other four young men, who lived in the neighbourhood, and after consulting together and returning thanks to God for his mercies, received him as a worshipper in our meetings. He continues with us a sober orderly man.

I think we have good reason to believe, that the Spirit of the Lord is with this people—O, that we might not grieve him away. O, that Christians would be in earnest in their intercessions for them. Shall this flattering prospect be like the morning dew, that passeth away? Shall the enemy again triumph, and dispute the sufficiency of Divine power to convert Indians, and the children of God again hang their heads in dispondency? O, thou Saviour of sinners, who gave thyself a light unto the Gentiles, and those that sit in the region of the shadow of death, is not the cause thine own? Thou knowest there is no trust in creatures—plead thine own cause—vindicate thine own honour—magnify the riches of thy grace, in making this people a people of praise; and to Father Son and Holy Spirit be all the glory. Amen!

JABEZ B. HYDE.

Seneca Village, Buffalo, }

Feb. 4, 1819. }

Feb. 15, Mr. Hyde adds:—

Dear Sir,—I have felt embarrassed in making this communication. The public ought not to be held in suspense a moment, when it is in my power to relieve them. Yet I feel that it would be more satisfactory to receive information through the Commissioners, sent on to enquire into the state of things here: but lest through a multiplicity of other concerns, their communication should be delayed, I feel

constrained to delay my letter no longer.

The week before last, was an interesting time with us; it was the return of the Indians' yearly sacrifice, or day of atonement; a time in which we expected the friends of the old religion, would make an effort to regain their ground. In the Village in which we live, they found but few supporters, and were unable to observe any of their rights. In a Village three miles from us, they burnt their dogs, and spent a week in observing their rights. In the Village were several that have professed their attachment to the Gospel—none of those joined in their worship. A chief in that Village of considerable eloquence, who had been a great drunkard, and had been concerned in killing some of his people for witchcraft; who was zealous in reforming their old religion the last summer, has for two months past attended with us, and has become a zealous friend of the Gospel. This man openly opposed them—pointed out the folly and wickedness of their worship—lamented he had laboured so much to lead them wrong—feared he should be chargable with their ruin, &c.

The following Donations have been received since my last Communication.

From a female friend at Lewistown, N. Y. a Shawl.	
From Mr. Levi Beebee, Hartwick, Otsego Co. N. Y.	\$25
From Mr. E. Babcock, Sherburne Chenango Co.	15
From Rev. Lathrop Thompson, Long-Island, being a new years gift at a circular meeting for prayer,	15
From Mr. Elisha Parish, Bristol, Ontario Co.	2
From Editor Religious Intelligencer,	98
From the Church in East Bloomfield, by Mr. William Hall,	20
From Friends in Berkshire, by Mr. Squire,	8
From B. Huntington and Joel Hyde,	16
	<hr/>
	\$199

Yours in the best of bonds,
JABEZ B HYDE.

RESULT OF CHRISTIAN FAITHFULNESS.

A few months ago, a man and his wife, belonging to Massachusetts, visited their friends in New-Hampshire. They might, at that time, have been somewhat seriously disposed; but they had no hope that they had chosen the better part, which shall never be taken away. A godly man, whom they visited, made some inquiry into their spiritual state, warned them of their danger, and earnestly entreated them to attend to the one thing needful. What he said appeared to be attended with a blessing to the woman so that she was led to consider the evil of her ways as a sinner. Not long after, she received comfort, as a little daughter, seven years old, read these words, *Surely God is in this place, and I knew it not.* As she disclosed her feelings and views to her husband, his mind was solemnly impressed. He soon put the question to himself—shall I charge God with injustice, in taking her and leaving me? He thought he could see that it was just in God to do as he pleased. In going to a religious meeting that evening he had great satisfaction; then the burden was removed from his mind; and Christians, whom he had before viewed with enmity of heart, now appeared to him very lovely. He remarked in a letter, "The whole work is of the Lord; my convictions, if ever I had any, came in a different way than I expected; and when I was brought to submit, it was in a way I never anticipated."—*Concord Observer.*

BENEVOLENT DONATION.

The Editor acknowledges the receipt of \$60, transmitted by the Rev. J. Wallis, a donation from the New-Providence, (N. C.) Beneficent Society, to the Board of Foreign Missions; \$30 of which is to be appropriated to the use of the Foreign Mission School—and the residue to be applied to aid the funds of the Foreign Mission Society in whatever manner the Board may judge will best subserve the interests of the Redeemer's Kingdom.

The Ladies of the 1st congregational Society in this city, have presented their beloved Pastor, the Rev. *Nathaniel W. Taylor*, with \$40 to constitute him a life member of the Education Society: and \$10 to Mrs. *Taylor*, to constitute her a member for life of the Female Education Society of New-Haven.